THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—ROMANS 5: 10-11.

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THE SOUTH AFRICAN MISSION.

BY PRESIDENT WARREN H. LYON, OF THE SOUTH AFRICAN MISSION.

THE first Latter-day Saint missionaries sent to the Cape of Good Hope were Elders Jesse Haven, William Walker, and Leonard I. Smith. They arrived at Cape Town, April 18, 1853. They were absolutely penniless when they arrived. It was already evening and they knew nothing of the place or the people. As they walked toward the town, some one, they never learned who, put five shillings into Elder Haven's hand. It was just enough to furnish them with lodgings for that night.

The next day the brethren went up on Lion's head, a prominent mountain above the harbor, and dedicated the land to the work of the Lord. Later in the day Elder Smith went out into the country to open up a field of labor. He selected a lonely spot, and prayed earnestly for divine aid. When he had finished his prayer, he looked up and saw a man standing near him. The man, a Mr. Stringer, asked him what he needed. Elder Smith told him he had been sent to preach the Gospel without purse or scrip. He took Brother Smith home with him and supplied his needs for several months. Brother Stringer was the first one baptized by the Elders, and he and his family gathered to Zion. In about four months the three missionaries baptized thirty-nine persons.

These Elders remained in Cape Colony over three years and organized a number of branches of the Church. Cape Town, Port Elizabeth, and Grahams-

town were the chief centers of work. The South African mission prospered until 1864. A complete list of the early missionaries cannot be obtained in South Africa at present, but among other prominent Elders sent out were William Fotheringham, J. Brooks, E. C. Richardson, Martin Ziderlund and John Talbot. Brothers Walker, Fotheringham and Talbot are still living in Utah. Six different companies of Saints emigrated to the "valleys of the mountains," and some of the early converts have been prominent in the history of the Church and in Utah.

It is not possible to detail the hardships that Elders and Saints had to encounter in those early days. Meetings were broken up; places of worship were wrecked by intolerant mobs; Elders had to seek safety by flight, and finally they were practically compelled to withdraw and take such Saints with them as could go. For thirty-eight years no Elders were sent to this country. During that time war upon war desolated the land. Plagues attacked the horses, cattle and sheep; the vineyards, orange groves, and farm products suffered from various pests; drouth succeeded drouth, until South Africa was looked upon as accursed.

In 1902 the presiding authorities of the Church decided to reopen the mission. Something rather peculiar was done. Four Elders, not one of whom had ever done any missionary work, were called to labor in South Africa. They arrived in Table Bay on the morning of July 25, 1903. Owing to a difference of nine hours in time they really arrived while those at home were celebrating the auspicious "Twenty-fourth." Some good has evidently come of sending untrained missionaries here, for during the months in which the Elders have been preparing themselves for better work, they have lived among the people and won many firm and devoted friends. Up to the present time five baptisms have been performed, all by Elder William R. Smith at Port Elizabeth. Four former members have been located and retain their fellowship, and four Saints have arrived from Europe. There is much prejudice and religious indifference among the people. Elders T. L. Griffiths and George A. Simkins are laboring in Grahamstown and find the same difficulties there. The Elders and Saints here are loyal to the Church and South Africa. Our desire is to see the plagues stayed, and that wickedness may decrease and righteousness prevail in this part of the world as well as elsewhere.

WORK AND KEEP YOUR PROMISES.

BY PRESIDENT HEBER J. GRANT, OF THE EUROPEAN MISSION.

[SINCE my arrival in Liverpool I have desired to write to the Elders in the European mission, but with the attendance at conferences and the usual business of this office, this has been something I could not find the time to do. I am, therefore, under the necessity of publishing some advice given to the young men at home, through the *Improvement Era*, and all that I say to the "boys" in that article, I also wish to impress upon the Elders laboring under my care in this mission. The key note that I would sound in their ears as with a trump is humility and work, work, work.—HEBER J. GRANT.]

I desire to impress upon the minds of the young men the fact that there is no telling when or where benefits may accrue to them or their associates, or at some future time even to their posterity, provided they faithfully do their

best in the daily battle of life. I will give some personal experiences to verify this.

In 1890-91, earnest efforts were being made to establish the beet-sugar industry in our territory. Because of the financial panic of 1891, many who had subscribed for stock were unable to pay their subscriptions, and I was sent east to secure the funds needed to establish the industry. Having failed in New York and Hartford to obtain all of the money required, I was subsequently sent to San Francisco where one hundred thousand dollars was secured from Mr. Henry Wadsworth, cashier of Wells, Fargo & Co's bank in that city. I am confident that my having been faithful when a boy in his employ, at the time he was agent of Wells, Fargo & Co., in Salt Lake City, had some influence in causing him to loan to my associates such a large sum, at a time when there was a great demand for money.

One of the parties who signed bonds with me when I engaged in the insurance business, was Brother Horace S. Eldredge, and as each bond required two signatures, he suggested that I ask Captain William H. Hooper to sign with him. I explained that I knew the Captain only slightly, and feared he would not care to become one of my sureties. Brother Eldredge thought otherwise, so I solicited the Captain's signature, but he promply declined. I walked direct to my office and had been there but one or two minutes when a messenger from the Deseret National Bank, where I had just left the Captain, called and said that Mr. Hooper desired to see me. My answer was that I had just seen the Captain and our conversation had been of such a character that I had no particular desire for another interview. The messenger insisted that he had seen the Captain since I had, and I finally concluded, therefore, to call again. On reaching the bank, the Captain said: "Young man, give me those bonds." He signed them, and then said, "When you were here a few moments ago, I did not know you. I have met you on the street now and then for a number of years, and have spoken to you, but really did not know you. After you went out, I asked who you were, and learning that you were a son of Jedediah M. Grant, at once sent for you. It gives me pleasure to sign your bonds. I would almost be willing to sign a bond for a son of Brother Jedediah if I knew I would have to pay it. In this case, however, I have no fears of having that to do." He related a number of incidents about my father, which showed the Captain's love for, and confidence in, him. What the Captain told me filled my heart with gratitude to God for having given to me such a father, and Captain Hooper's remarks have never been forgotten They impressed me with a strong desire to so live and labor that my children would be benefited, even after I have passed away from this life, by the record which I shall have made. The action of Captain Hooper profoundly impressed me with the benefits derived from having a good father. Although my father died when I was a babe nine days old, twenty years after his death I was reaping the benefits of his honesty and faithful labors. The incident referred to above happened twenty-three years ago. Many, many blessings have since come to me because of the honesty and integrity of my father.

While working in the same building with A. W. White & Co., and also Wells, Fargo & Co. (although I was not employed with bank work, except the collecting in the latter bank), I learned quite well, by assisting the book-keepers

and tellers, the banking business, which knowledge qualified me to accept a situation as acting cashier of Zion's Savings Bank and Trust Company, during the absence of my predecessor on a mission to Europe. Had I not been willing to sacrifice a portion of my unoccupied time while in White's and Wells, Fargo's banks, I would not have been qualified to accept the position in Zion's Savings Bank.

I maintain that it is the absolute duty of each and every member of the Church of Jesus Christ of Latter-day Saints to so order his life that his example will be worthy of the imitation of all men, thus bringing credit and blessings to himself and his posterity, and also making friends for the work of the Lord, which should be the loftiest ambition of every Latter-day Saint.

In line with the lesson taught in "Never Despair," quoted in my last article, I desire to impress upon the minds of the young men that because they have not succeeded in the past, or have failed to live proper lives, they should never feel that there is no hope for them in the future. There is no teaching of our Lord and Master, Jesus Christ, which is plainer than that laid down by Him to the effect that there will be none of our past sins held against us, provided we repent and forsake them, in the future laboring diligently for the right.

"Look not mournfully into the past; it comes not back again. Wisely improve the present; it is thine. Go forth to meet the shadowy future without fear and with a manly heart."

I commend my readers to learn by heart and put in practice the inspiring poem by Longfellow, "The Psalm of Life." I will quote two verses, not that they are better than the others, but they are more applicable to the subject on which I am writing:

"Trust no future howe'er pleasant,
Let the dead past bury its dead,
Act, act in the living present,
Heart within and God o'erhead.

"Let us then be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

It has been said, "All things come to him who waits," but I have no faith in this saying, unless in connection with the instruction contained in the lines:

"Still achieving, still pursuing,
Learn to *labor* and to wait."

I have pleasure in quoting from the National Fourth Reader an article which greatly impressed my youthful mind:

DANIEL WEBSTER AT SCHOOL.

When Webster first entered Phillips Academy, at Exeter, he was made, in consequence of his country-like appearance, and because he was placed at the foot of the class, the butt of ridicule by some of the scholars. This treatment touched his keen sensibility, and he spoke of it with regret to his friends where he boarded. They informed him that the place assigned him in the class was according to the standing regulations of the school, and that by diligence he might rise above it. They also advised him to take no notice of the laughter of the city boys; for, after a while, they would become weary of it and would cease.

The assistant tutor, Mr. Emery, was informed of the treatment which Webster received. He, therefore, treated him with special consideration, told him to care for nothing but his books and predicted that all would end well. This kindness had the desired effect. Webster applied himself with increased diligence and with signal success. He soon met with his reward which made those who had laughed at him hang their heads with shame.

At the end of the first quarter, the assistant tutor called up the class in their usual order. He then walked to the foot of the class, took Webster by the arm, and marched him, in front of the class, to the head, where, as he placed him, he said, "There, sir, that is your proper place." This practical rebuke made those who had delighted to ridicule the country boy feel mortified and chagrined. He had outstripped them.

This incident greatly stimulated the successful student. He applied himself with his accustomed industry, and looked forward with some degree of solicitude to the end of the second term, to see whether he would be able to retain his relative rank in the class. Weeks slowly passed away; the end of the term arrived, and the class was again summoned to be newly arranged, according to their scholarship and deportment, as evinced during the preceding term.

While they were all standing in silence and suspense, Mr. Emery, their teacher, said, fixing his eye at the same time upon the country boy: "Daniel Webster, gather up your books and take down your cap." Not understanding the design of such an order, Daniel complied with troubled feelings. He knew not but what he was about to be expelled from school for his dulness.

His teacher beheld the expression of sadness upon his countenance, but soon dispelled it by saying: "Now, sir, you will please pass into another room, and join a higher class; and you, young gentlemen," addressing the other scholars, "will take an affectionate leave of your classmate, for you will never see him again!" As if he had said: "This rustic lad whom you have made the butt of ridicule, has already so far outstripped you in his studies, that from your standpoint, he is dwarfed in the distance, and will soon be out of sight entirely. He has developed a capacity for study which will prevent you from ever overtaking him. As a classmate you will never see him again."

It would be interesting to know who those city boys were who made the young rustic an object of sport. What have they come to? What have they accomplished? Who has heard of the fame of their attainments? Scholars should be careful how they laugh at a classmate because of his unpolished manners and coarse raiment. Under that rough exterior may be concealed talents that will move a nation and dazzle a world, when they, in turn, might justly be made a laughing stock on account of their inefficiency.

Webster having learned the lesson "to labor and to wait," the result was that he became one of the greatest statesmen of America, one of the foremost men of his or any other age. Some of his great speeches are marvels of eloquence, and make plain to all who read them the wonderful ability which he possessed.

The following from the *Cosmopolitan*, quoted in the December *Era*, is of interest in this connection.

"Successful writing means *work*. . . . Great geniuses do not have the power to throw off masterpieces. They are men who labor patiently, sometimes developing one thought through weary months. Upon one occasion, Daniel Webster, after an apparently extemporaneous speech in the United States Senate, was congratulated upon the genius that enabled him to use an expression which seemed to his auditors to be particularly felicitous. 'Extemporaneous?' he replied. 'Why, that was the work of my three weeks' fishing trip last summer;' thus illustrating the saying that genius is an infinite capacity for taking pains."

Not only are the words from I. Chron. 22: 16, "Arise therefore and be doing and the Lord be with thee," true as to the benefits which will come to us in

this life, but the Lord has promised if we are faithful here that we shall be rewarded in the life to come:

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection;

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience, than another, he will have so much the advantage in the world to come.

"There is a law irrevocably decreed in heaven before the foundations of the world, upon which all blessings are predicated.

"And when we obtain any blessing from God it is by obedience to that law upon which it is predicated" (Doctrine and Covenants, Sec. 130: 18-21).

I assert with confidence that the law of success, here and hereafter, is to have a humble and a prayerful heart, and to work, work, WORK.

"Blessed work! If thou wert ever curse of God,
What must His blessing be."—J. B. SILKIRK.

The Lord is no respecter of persons, and will give success to all who work for it. If I can only impress upon the minds of the youth of Zion the eloquence, the inexpressible eloquence of work, I shall feel fully repaid

"Adverse circumstances should not discourage us. If there is ever a time to be ambitious, it is not when ambition is easy, but when it is hard. Fight in darkness, fight when you are down, die hard and you won't die at all."—BEECHER.

"He who has resolved to conquer or die, is seldom conquered, such noble despair perishes with difficulty."—CORNEILLE.

"What are the aims that are at the same time duties? They are the perfecting of ourselves, the happiness of others."—KANT.

I hope that no young man will throw away any of his time waiting for "something to turn up." I commend to all the words of Sidney Smith: "In order to do anything worth doing, we must not stand shivering on the bank and thinking of the cold and danger. Jump in and scramble through as well as you can." And also the following, by the same author: "Let every man be occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best." Let us endeavor to discover the occupation for which we are best suited by the natural abilities which the Lord has given us, and then labor to improve upon these talents.

"For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift" (Doctrine and Covenants, Sec. 88: 33).

Being an only child, my mother reared me very carefully; indeed, I grew more or less on the principle of a hot-house plant, the growth of which is "long and lanky," but not substantial. I learned to sweep, and to wash and wipe dishes, but did little stone throwing, and little indulging in those sports which are interesting and attractive to boys, and which develop their physical frames; therefore, when I joined a base ball club, the boys of my own age, and a little older, played in the first nine, those younger than myself played in the second, and those still younger in the third and I played with them. One of the reasons for this was that I could not throw the ball from one base to the other; another reason was that I lacked physical strength to run or bat well. When I picked up a ball, the boys would generally shout, "Throw it

here, sissy!" So much fun was engendered on my account by my youthful companions, that I solemnly vowed that I would play base ball in the nine that would win the championship of the Territory of Utah.

My mother was keeping boarders at the time for a living, and I shined their boots until I saved a dollar, which I invested in a base ball. I spent hours and hours throwing the ball at a neighbor's barn (Edwin D. Woolley's), which caused him to refer to me as the laziest boy in the Thirteenth Ward. Often my arm would ache so that I could scarcely go to sleep at night. But I kept on practicing, and finally succeeded in getting into the second nine of our club. Subsequently I joined a better club, and eventually played in the nine that won the championship of the Territory. Having thus made good my promise to myself, I retired from the base ball arena.

I have never seen the day when I was not willing to do the meanest work (if there is such a thing as mean work, which I doubt) rather than be idle. The Lord has said through His inspired Prophet Joseph Smith:

"For behold it is not meet that I should command in all things, for he that is compelled in all things the same is a slothful and not a wise servant, wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned" (Doctrine and Covenants, Sec. 58: 26-29).

I think this should apply also to boys, and when I think of the hours and days and weeks and months partially wasted by me, with the sole object of learning to be a baseball player, I am impressed with the thought that I was not anxiously engaged in a "good cause," neither following Sidney Smith's advice to be engaged in the highest employment of which my nature was capable. I am convinced of the deep obligation which rests upon all parents and officers in the Y. M. M. I. associations to exert the best energy of our minds to direct aright the labors of the youth of Zion. There was one thing, however, accomplished by my experience as ball player, namely, the fulfilling of a promise made to myself.

In my last article, I endeavored to impress upon the minds of the young men the necessity of being careful to fulfill all promises made to themselves so as to strengthen thereby, through the force of habit, the promises made to others. Every young man should do this, and also have an ambition to qualify himself for labor to the full extent of his ability, so that he will be able to accomplish all that is possible for him to do in planting the standard of truth firmly on the earth.

THE traits a boy should possess to be my ideal character are these: first of all he should be truthful and honest, having a strong will to command and lead in all things right. He should be able to shun all evil habits, and have the thoughtfulness to look after the pleasure and happiness of those he loves and be courteous to strangers.—*Improvement Era.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 5, 1904.

EDITORIAL

GOD'S PROMISES WILL BE FULFILLED.

"ZION shall not be moved out of her place, notwithstanding her children are scattered; they that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion; and all these things that the prophets might be fulfilled. And, behold, there is none other place appointed than that which I have appointed; neither shall there be any other place appointed than that which I have appointed, for the work of the gathering of my saints" (Doctrine and Covenants, ci: 17-20).

The State of Missouri is one of the most beautiful and highly favored of the American commonwealths. Situated in the most fertile part of the Mississippi valley, midway between Canada and the Gulf of Mexico, it knows neither the piercing blasts of the far north nor the sultry heat of the tropics. On the second of August, 1831, on what was then the far western American frontier, a little band of Saints commenced a settlement in Jackson county, Missouri, and at the same time Sidney Rigdon offered a dedicatory prayer, in which that region was consecrated to be a land of Zion, and to be a gathering place for the Saints. On the following day, August 3rd, the temple site was dedicated by the Prophet himself, and no matter what the trials and persecutions borne by the Saints since that time, toward that spot they have always lovingly looked, even as the Jews of old cast their eyes in the direction of Jerusalem. Thirteen months later Joseph prophesied that the House of the Lord should be built on the identical spot that had been consecrated; and this prophecy no Latter-day Saint has ever doubted.

But the persecution that had followed the people from the organization of the Church became more bitter in Missouri than elsewhere, became as pitiless as the old Spanish inquisition. In these days of anti-Mormon agitation the enemies of the Saints have very little to say of the murdered men and outraged women whose cries are yet rising to God for justice. So they were driven from homes and land, and one who is not of our faith has said: "There were many who believed that the movement against the Mormons was unjust and cruel, and that the excitement was kept up by those who coveted the homes, the barns and the fields of the Mormons. The latter, during their residence in Missouri, paid, in entry fees for the land they claimed, to the U. S. Land Office more than $300,000, which for that period represented a tremendous interest.

During their sojourn in Missouri the Mormons did not practice or teach polygamy, so that question did not enter into it."

So the Saints were by violence despoiled of their all, and not one cent of compensation did they ever receive for it. Some time after a resident of Jackson county offered General Doniphan, U.S.A., a tract of land in that locality in payment of a debt. Joseph Smith overheard the conversation, and said: "Doniphan, I advise you not to take that Jackson county land in payment of the debt. God's wrath hangs over Jackson county. God's people have been ruthlessly driven from it, and you will live to see the day when it will be visited by fire and sword. The Lord of Hosts will sweep it with the besom of destruction. The fields, farms and houses will be destroyed, and only the chimneys will be left to mark the desolation."

Who that listened to those words believed them? Who believed that these despised, homeless, hunted Mormons would ever again regain any portion of the land from which they had been driven, and regain it by purchase, even as the Lord had commanded? No one in all the great nation save those who had in their hearts the testimony of Jesus which is the spirit of prophecy; who knew for themselves that Joseph Smith was a prophet of the living God.

Thirty years later the United States was in the throes of civil war. Missouri was a border state, and within her limits hostile armies belonging to either side plundered, ravaged, destroyed. Jackson county was a hotbed of secession, and in August, 1863, General Ewing issued an order that was to devastate as fair a land as any upon which the sun shone and provoke one of the most cruel and unsparing incidents of the Civil War. "The driving and herding of women and children from their burning homes, the destruction of barns, fences, stacks and fields of hay and grain, and the trampling and treading under foot of armed men and horses, of almost every acre within the borders of the county, left it desolate, forbidding, a spectacle to wring tears from the eyes of the pitying, and agony from the hearts of those despoiled. Nothing like it had been seen since the expulsion of the 'Mormons' from the same county, in 1833." Said a federal soldier, "I went down the Blue river, we found houses, barns, outbuildings, nearly all burned down, and nothing left standing but the chimneys, which had, according to the fashion of the time, been built on the outside of the buildings. I remember very well that the country looked a veritable desolation." Even General Doniphan said that the devastation of Jackson county forcibly reminded him of the remarkable prediction of the Mormon prophet.

Years passed. The tide of war rolled away from the land and peace once more spread her white wings over field and farm. Immigration poured in; railways were built across the country, and eventually Jackson county, and Independence in particular, became a suburb of Kansas City, in easy communication with that metropolis by means of electric trams. Real estate arose in value and, to the eyes of the world, Joseph Smith's prophecy was doomed to remain unfulfilled. But the Lord is mindful of His people. If the prophecy concerning destruction and desolation could come to pass literally, why not a prophecy which contained promises pregnant with blessings for the Saints?

Within the last few days the welcome news comes from America that pe-

gotiations have been consummated by which the Church comes into full possession of a large portion of the land in Jackson county, which was originally owned by the Church. And this clear title has been acquired by purchase, even as the prophet of the Lord foretold, and another step has been taken toward the redemption of Zion.

It should be the ambition of every Latter-day Saint to so live, to so keep the commandments of his heavenly Father and free himself from the follies and vices of this world that he may at any time be worthy to enter the House of the Lord. And just as he strives to keep himself pure in body and in spirit for the beautiful temple work, so should he fit himself to enter upon the inheritance which the Lord is preparing for His chosen people. "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

There are many who hope to gather with the Saints in the land of their inheritance, in Jackson county, to be partakers of the blessings of the redeemed in Zion; but these privileges are only for the pure in heart, for the faithful and the true, for those who live the Gospel of the Lord Jesus Christ. The whole law must be kept, not tithing nor the Word of Wisdom alone, nor this nor that particular principle that is dear to us, but the law that consecrates even life itself to the service of the Master, and to the upbuilding of His Church and Kingdom upon earth. When the Saints realize this in its fulness and act accordingly, then, in very deed, will the happy time come when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

VALE, ISLINGTON!

THE current number of the MILLENNIAL STAR is the last that will be edited at old 42 Islington. For half a century, lacking but a few months, "42" has been the old world mission home of Elders and Saints, and the sacred memories that are connected with the historic building will be awakened in tens of thousands of hearts, the wide world over, when they realize that the dear old place is, for us, a thing of the past.

The property was rented by Apostle Franklin D. Richards in March, 1855, and since that time it has been the headquarters of the British and European missions, where, in addition to the labors incident to the preaching of the Gospel, the publishing and emigration business of the Church has also been carried on. Until 1861 the actual work of printing was done in outside job offices, but in April of that year the STAR and the *Journal of Discourses* were set up and the press work done at "42," and since that time the mechanical department has been under the direct supervision of the head of the mission.

Since the Church first occupied "42," the British mission has been presided over by Presidents George Q. Cannon, Joseph F. Smith, Anthon H. Lund, Apostles Franklin D. Richards, Orson Pratt, Amasa Lyman, Charles C. Rich, Brigham Young, Jr., Albert Carrington, John Henry Smith, Daniel H. Wells, George Teasdale, Francis M. Lyman and Heber J. Grant. Presidents Jacob Gates, Rulon S. Wells and Joseph W. McMurrin, of the First Council of Seventies,

have also presided here, as have Elders William Budge, Platte D. Lyman, James L. McMurrin and Edwin F. Parry either as presidents or counselors, Apostle Reed Smoot and Presiding Bishop William B. Preston have each labored in the office. Connected with "42" as associate editors of the MILLENNIAL STAR have been Charles W. Penrose, Henry W. Naisbitt, John Nicholson, George Reynolds, B. H. Roberts, Orson F. Whitney and others whose names have since become famous throughout the inter-mountain region as authors and editors.

From the "prayer room" of "42" has every Elder who, for fifty years, has labored in Great Britain or on the continent of Europe been sent forth to his work with the counsel and blessing of the servants of the Lord, and in the same room have they received parting instructions and a blessing for their faithfulness ere they set sail homeward. Here, too, have the Saints assembled, time and time again, preparatory to gathering with the people of God in the distant valleys of Deseret. These little incidents of life are treasured up in the hearts of those who have helped to make the history of this mission, no matter how small or apparently insignificant the part that they have taken. To them the mere mention "42" will bring a sense of joy and happiness—a testimony of duty done, a knowledge of approbation won. What matter then if the old home passes into other hands, and is devoted into other purposes?

"The old order changeth, yielding place to new,
And God fulfils himself in many ways."

It has served its period of usefulness. The work accomplished beneath its roof is recorded in books that time cannot destroy, and we leave it with thankful hearts for the many blessings with which the Lord has blessed His Church, for the thousands that have accepted the Gospel plan of life and salvation, for all the good that He has permitted to be done, and for the happy memories that, in the minds of the Saints, will always be associated with 42 Islington.

NOTICE OF REMOVAL.

THE headquarters of the British mission have been removed to 10 Holly Road, Fairfield, Liverpool, and in the future all mail intended for the Liverpool office, or for any of the Elders laboring therein, should be forwarded to this address.

W. M. W.

The question has been asked, "Of what does a Gospel conversation consist; is it to be considered one with members of the Church, or only with outsiders?" A Gospel conversation is one held with a non-member of the Church. Under no circumstances should a conversation with a Saint be counted in making reports. A Gospel conversation must be something more than a mere question and answer. It must be a conversation sufficiently long to explain something of the Gospel principles, and should, if possible, include the bearing of a personal testimony. As to the advisability of Elders changing their lodgings frequently, we would state that the best results are always to be taken into consideration, and circumstances must determine what is to be done; but, as a rule, it is better to change residence every few months and thereby obtain more varied opportunities for spreading the truth.

RELEASES.—Elder Tracy Y. Cannon, of the London conference, is honorably released to return home at his pleasure. President Franklin H. Wyatt and Elder Edmund R. Berrett, of the Sheffield conference, are honorably released to return home May 19th, per s.s. *Cretic*.

APPOINTMENT.—Elder William Moss is appointed President of the Sheffield conference, vice Franklin H. Wyatt released.

TRANSFERS.—Elders Joseph C. Crismon and Edward F. Thompson, of the Norwich conference, are transferred to Birmingham and Scotland respectively.

NOTES FROM THE MISSION FIELD.

ON Monday evening last, the Saints and Elders of Norwich held a delightful tea and social, which made an appropriate close to the conference exercises. All who participated in the entertainment enjoyed themselves highly, and those who had the affair in charge have reason to congratulate themselves on its success and upon the excellent effect produced by their efforts.

FROM the Grimsby conference comes a call for additional laborers in the field. A Sunday school was organized at York on May 24th, and the two Elders at that place say that it is impossible for them to do justice to the many investigators that are searching after the truth. Throughout the entire conference the Elders are unusually busy and they feel very much encouraged with the bright prospects of substantial results for their efforts.

STREET MEETINGS have been resumed in London, and while there is much opposition, as is to be expected, the number of investigators is constantly increasing. Nothing helps to spread the truth and to build up the Church like opposition. The Finsbury hall services are still crowded with attentive listeners, and as many of them come to the meetings night after night, some impression must be made upon them. Scores are being transformed from enemies into friends. The South London Saints have not yet succeeded in securing a new place of worship, but cottage meetings are being held at the home of Brother John Tucker, in Lower Sydenham, S.E.

ON Saturday evening, April 30th, President Baugh and nine of the Elders of the Newcastle conference held six street meetings in Sunderland, all of which were well attended by people apparently eager to hear the Gospel. A council meeting was held on Sunday at 10 a.m. In the afternoon at 2 o'clock and at 6 in the evening, district meetings were held in the Central Coffee Tavern. At the afternoon meeting two hundred people were present, a number of whom were Saints from Pelton, South Shields, Hebburn and Wallsend, as well as the local Saints. In the evening there was a much larger attendance, there being in the hall about three hundred persons, many of whom were strangers and investigators. It is believed that great good will result from these meetings, especially as newspaper reporters were present, and the *North Mail* gave a very fair account of the proceedings.

THE NORWICH CONFERENCE.

THE Norwich annual conference was held Sunday, May 1st, 1904, in Gordon Hall, Norwich. President Heber J. Grant of the European mission, President Darwin R. Harris and all the Elders of the conference were in attendance. The services commenced at 1:30 a.m. The sacrament was administered, after which President Harris extended to all a hearty welcome, and made a few opening remarks. The general authorities of the Church, the presidency of the mission and the traveling ministry were sustained. Elder Bennett spoke of the necessity of being humble, and of being earnest in keeping the commandments of God. Elder Thompson showed the necessity of possessing the Spirit of God, that by it the Gospel truths are made known. Elder Allen spoke of the great joy received through obeying the commandments of the Lord. Elder Crismon said that in comparing the doctrine taught by the Savior and that taught by the Latter-day Saints, he had found them to be exactly the same. President Grant greeted the congregation; said he was grateful to the Lord that the Saints are able to know for themselves that the Gospel is true, that they do not depend upon others for a testimony; spoke of the danger in neglecting duty and said that neglecting tithing and the keeping of the Word of Wisdom is the beginning of apostasy.

At the afternoon service Elder Foster spoke of the many different opinions regarding religion. Elder Holman said that a church after the pattern of that organized by the Savior was to be found nowhere upon the earth except with the Latter-day Saints. Elder Needham showed the necessity of revelation; said that it was and still is the very foundation of Christ's Church. A solo was rendered by Elder Foster. President Grant spoke of the character of the Latter-day Saints and showed the absurdity of opinions which are prevalent in the world to-day. He also showed the necessity of every man saving himself, and bore a powerful testimony to the truth of the Gospel.

At the evening meeting Elder Boyce said that the Gospel is dearer to him now than ever before. Elder Ladle spoke of the atonement of Christ, said he had gained his testimony through continual labor. A solo was rendered by Sister Elizabeth Woods. Elder Downs explained how a person could tell which is the Church of Christ, and showed the necessity of being born of the water and of the Spirit. A solo was rendered by Elder Foster, following which President Grant briefly explained each of the articles of our faith. He dwelt for some time upon the seventh and bore a powerful testimony to the gift of tongues and healing. He bore a strong testimony of the divinity of the Prophet Joseph's mission. President Harris made a few closing remarks and thanked all for their presence and kind attention. We ended our conference with a good, successful street meeting. Many of the Saints and investigators accompanied the Elders in this closing feature of the day. Elder Christiansen did the speaking, dwelling upon the first two principles of the Gospel. Our conference was a grand success and we thank all who were interested in making it such. Particularly do we thank President Grant for his timely advice and instruction. We hope many will profit by hearing the word of God.

ALBERT L. HOLMAN, Clerk of Conference.

INSTRUCTIONS FOR EMIGRANTS.

THE emigration laws being so strict at the present time, the following information will be of benefit to our people going from Europe to Utah, Idaho and other points.

Each adult passenger is required to have $30.00 when he lands. Aged people should be provided with a written guarantee from their relatives, acknowledged by a Notary Public, setting forth their financial circumstances, and stating they are able and willing to support such aged people, and guarantee that they shall not become a public charge. Blind or idiotic persons, cripples, and persons who are deaf or dumb are prohibited from landing.

Persons who have diseases of the eye, or consumption are debarred from entering the United States.

Persons who make contracts, or arrangements with parties in the United States to work for them there, before they leave the old country are debarred from landing, under the labor contract law.

Women with children should always come at the same time as their husbands, and not be sent ahead, and the husbands come later.

The Commissioners of Immigration have certain discretionary powers, and sometimes unfortunates are allowed to enter the United States, as for instance in the case of an afflicted child in care of its parents, who are intending to make their home in America, or in the case of an adult, when evidence that will not admit of doubt is given the Commissioners, that the person so afflicted will never become a public charge. In taking such persons it is expedient that great care should be exercised, by giving absolute proof, that those upon whom they are dependent, are in every way able to maintain and provide for them, people thus afflicted go at their own risk, and should always be provided with means, to defray expenses of detention, in case they ars debarred from landing.

The commissioners at the port of landing are very searching in their examination of passengers, and those who have written guarantees from their relatives should have the correct address given on same in case the commissioners or steamship company desire to telegraph them, in the event of trouble arising, about the landing of the passengers.

ITEMS FROM JAPAN.

IN a letter to President Grant, dated Tokyo, March 28th, 1904, President Horace Ensign of the Japan mission says: "Am very happy in being able to tell you that our meetings here in Tokyo are being once more well attended. The excitement of war has died down and we are pursuing our labors as in the past. The Elders in their respective districts have not been disturbed at all, and we look for no more trouble in this city.

"The brethren are still working in Boshu. Elders Caine and Hedges are working separately during the week, coming together every Sunday to hold meetings and Sunday school in Hojo. Elder Caine is opening a district on the Pacific coast, about six miles from Hojo. He has this to say:

'The morning after I last wrote to you, I went up on a hill just north of Shirahama. There I found a secluded place surrounded by trees. After singing a song, I knelt down and dedicated the place for prayer and asked that the Lord would bless the people for the reception of the Gospel. While praying to the Lord, His Spirit was poured out upon me, and I was made happy under its influence. Even though I was alone, I felt that I had a true friend in the Lord and knew that He would bless me if I would keep myself worthy to receive His graces. After praying I sang two more songs, then went down and commenced work. Most of the houses where I visited are occupied by fishermen. A great many of these are uneducated and cannot read nor write. On the other hand I met a few educated people and was treated very well. However, I have no fault to find with the fishermen. They are kind and simple, and treated me the best they knew how, so that I enjoyed my work among them very much.'

When answering his letter I was led to say: 'There is something about your letter that impresses me. Particularly that part which refers to the people. When reading it my mind went out to the account that President Woodruff gives of his labors among the fishermen of Fox's island. I felt that we were going to find some of scattered Israel in that district. 'It seems to me that the greater number of those who come into the fold will be found among the class of people with whom you are at present laboring. I am truly much impressed with the district of Shirahama, and sincerely hope that my impressions come from the proper source.'"

MORMON COLONIZATION.

"In a special article on Mormonism in America, Mr. Sidney Brooks sums up the present-day policy of the Mormon Church by saying—'Brigham Young's policy is the policy of Mormonism to-day.' This deliverance is well worthy the attention of the statesmen and political reformers of all countries. Brigham Young was an ardent believer in work under what would now be described as municipalized conditions. He led his people into an arid wilderness; he set them to work; and established municipal departments for the achievement of irrigation and other works beyond the scope of individual effort. That the Young policy has been marvelously successful is demonstrated by the agricultural, industrial, and social prosperity of Utah and Salt Lake City. Although it is but a comparatively short time since the followers of Brigham Young encamped in the desert near Salt Lake, there are those who are disinclined to believe that the miracle of transforming the arid desert into a smiling land of plenty could be repeated in these keenly competitive times. Mr. Sidney Brooks, however, shows that the policy of Brigham Young is as successful to-day as during the regime of the shrewd and capable leader.

"After the passage of the Edmunds-Tucker Act, in 1887, the Mormons determined to found a colony in Mexico. A Mormon official inspected the States of Chihuahua and Sonora, along the Valley of the Casas Grandes River, The The Mormons went to Mexico in 1889. Ten years later the American Consul at Ciudad Juarez made them the subject of a report. The first arrivals, he said, were poor men. Many of them had not even the means of transportation,